



矽谷梵音

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就算真正才華出眾，
也不需要光芒外露。
Even if you are truly talented,
you do not have to show off.

宣公上人 法語 / by Venerable Master Hua



佛根地 / Buddha Root Farm-Oragon

不爭、不貪、不求、不自私、不自利、不妄語。

No fighting, no greed, no seeking, no selfishness, no pursuing personal advantage, and no lying.

要修般若波羅蜜多

Cultivate the Prajnaparamita

宣公上人 開示 / A talk given by Venerable Master Hua

「觀自在菩薩。行深般若波羅蜜多時。照見五蘊皆空。度一切苦厄。」

這四句是《心經》的精華要理。略釋如下：

「觀自在」，是教你迴光返照，觀察觀察自己在不在？自己若在，就不會向外馳求，到處攀緣。若是不在，則容易妄想紛飛，甚至發神經，總要找機會令人供養。有這種思想，那就不自在。

「菩薩」的行爲一切是利益眾生，以眾生爲前提，絕對不是爲利益自己。我們凡夫的思想，恰好相反，總想利益自己，而不利利益眾生。無論做什麼事，先要計較一番，有利的就做，沒有利的就不做，這就是自

私自利的表現。世界爲什麼不能和平相處？就因爲這種關係，你爭我奪，互不相讓，所以就發生戰爭，造成國破家亡的殘局。

這位菩薩，他能「行深般若波羅蜜多」，從無始劫以來，一直到現在，生生世世都修深般若法，沒有間斷的時候。

修深般若法：（一）沒有驕傲心；若有驕傲心，就是愚癡。（二）沒有自滿心；若有自滿心，就是愚癡。

（三）常生慚愧心；不生慚愧心，就是愚癡。（四）不生攀緣心；若生攀緣心，就是愚癡。（五）不生瞋恨心；若生瞋恨心，就是愚癡。（六）不生顛倒心；若

生顛倒心，就是愚癡。

我們修道人，以這六種心做爲標準，衡量自己所行所作，是否如法？如法就是智慧，不如法就是愚癡。也就是說，勤修戒定慧，息滅貪瞋癡，就是智慧；不修戒定慧，不滅貪瞋癡，就是愚癡。智慧和愚癡的分別，就在這個地方。

要修深般若，才會照破五蘊中的五十種魔境：在色蘊中有十種陰魔，在受蘊中有十種陰魔，在想蘊中有十種陰魔，在行蘊中有十種陰魔，在識蘊中也有十種陰魔。總括來講，有這五十種；分開來講，有無數無量種，如有不慎，就墮入魔境。總而言之，凡是有邪知

邪見的人，都是屬於魔的眷屬；有正知正見的人，都是屬於佛的眷屬。

行深般若波羅蜜多時，才能認清魔的境界，不會被動搖。這時候，不但照見五蘊皆空，也度一切苦厄。五蘊皆空，即是真空，所謂：

真空無人我，
大道無形相。

一切苦厄，就是三災八難之苦厄。

若能將這四句經文的法，修到爐火純青的時候，就證得八風吹不動的境界。何謂八風？就是稱、譏、苦、樂、利、衰、毀、譽。這八種風，能把沒有定力的人，吹得昏頭轉向，不知東西南北。

今將這八風淺釋如下：

（一）稱：就是稱讚。人家稱讚你一聲，覺得比吃蜜還甜，心裏很舒服。

（二）譏：就是譏諷。人家諷刺你一句，就受不了，心裏就不舒服。

（三）苦：就是苦惱。受一

點苦楚，煩惱就起來了；一切苦來折磨你，看你受得了受不了。

（四）樂：就是快樂。受一點快樂，不要得意忘形；一切樂都是考驗，看你怎麼辦？

（五）利：就是利益。得到利益就高興，失去利益就悲哀，這是沒有定力的表現。

（六）衰：就是衰敗。無論遇到什麼艱難，要損失不計較，失敗不動心。

（七）毀：就是毀謗。有人毀謗你，說你的壞話，無所謂！應該處之泰然，自然風平浪靜。

（八）譽：就是榮譽。有人讚歎你，宣傳你的名望，仍要無動於衷，視功名猶如瓦上霜。

這八種風，是考驗「心」的法門，在逆境不動心，在順境也不動心。若是動心，就是修持不夠，沒有定力的功夫；若是不動心，便證明有功夫。但是不能自滿，自我宣傳：「八風也吹不動我，

我的定力猶如金剛一般地堅固。」這樣也不對。

在宋朝有位蘇東坡居士，他對佛學略有研究。雖然他禪定功夫還不夠，卻自覺定力到了相當程度。有一天，心血來潮，靈感忽至，寫了一首偈頌：「稽首天中天，毫光照大千，八風吹不動，端坐紫金蓮。」他以爲自己已經開悟，所以請佛印禪師給他印證，於是派遣侍者過江，把偈頌送到金山寺。

老禪師一看，在原紙上寫上：「放屁！放屁！」四個字，交給來人（侍者）帶回。蘇東坡一看，無明火冒三丈高，大發雷霆，豈有此理！這是開悟的偈頌，怎說是放屁？於是過江來找佛印禪師算賬。

不料，來到金山寺的山門時，佛印禪師已在那裏等待他的光臨，就大笑地說：「好一位八風吹不動的蘇大學士，竟被屁風吹過江來，歡迎！歡迎！」（因爲他們

二人是老道友，時常開玩笑)蘇東坡滿肚子的火，剛要爆炸，被老禪師一說，覺得有理，於是承認自己定力不夠，乃向禪師頂禮謝罪。從此之後，不再說口頭禪了。禪是行的，不是說的，能說不能行，是無有是處的。



When the Bodhisattva Avalokiteshvara was cultivating the profound Prajnaparamita, he illuminated the Five Aggregates (Skandhas), saw that they were all empty, and crossed beyond all suffering and difficulty..."

This line is the *Heart Sutra's* essential message, and it can be explained as follows:

The Contemplator of Self-Presence (Avalokiteshvara) wants you to reflect inwardly and contemplate whether or not you're here. If you're here, then you won't be seeking outside and exploiting situations. If you are not here, then your idle thoughts will be running wild, to the point that you have a nervous breakdown. You'll always be looking for chances to obtain offerings from people. With such thoughts, you will not

be at ease.

In everything a Bodhisattva does, he benefits others. Living beings are his *raison d'etre*, and he would never act for his own benefit. We common people think in exactly the opposite way: we think first of benefiting ourselves and never think of benefiting living beings. In everything we do, we first count up the profits: if the deed is profitable, we go ahead and do it. If it isn't, we don't do it. This is a selfish and self-gratifying attitude. Why can't the world find peace? Precisely because of this attitude. We strive and compete, and refuse to yield to one another. Thus wars break out, and we witness the tragedy of families being torn apart and nations collapsing.

This Bodhisattva can practice the profound Prajnaparamita. From beginningless time in the past up to this present moment, in life after life, he has practiced the method of Prajna, cultivating it without pause.

The first requirement for cultivating profound Prajna is to avoid arrogance. Being arrogant is stupid. Secondly, one must avoid complacency. Being complacent is stupid. The third requisite is to always feel shame and remorse. Not feeling shame and remorse is stupid. The fourth requisite is to avoid exploiting situations. Exploiting situations is stupid. The fifth requisite is to

avoid anger and hatred. Feeling anger and hatred are stupid. The sixth requisite is to not be disoriented. Being disoriented is stupid.

Cultivators of the Way make these six requisites their standard in judging to see whether their own behavior accords with the Dharma. If it accords with the Dharma, then that behavior is considered wise. In other words, to diligently cultivate precepts, concentration, and wisdom, and to put an end to greed, hatred, and stupidity is wise behavior. To fail to do this is stupid behavior. The difference between wisdom and stupidity lies right here.

One must cultivate profound Prajna before one can "illuminate and shine through" the fifty states of the skandha-demons found amid the Five Aggregates (skandhas). Ten demonic states appear in each of the Aggregates of Form, Feelings, Thoughts, Activities, and Consciousness. Generally speaking there are fifty states, but when we look into each case separately, there are measureless, innumerable varieties of states. If a cultivator is not careful, he can easily fall into the demons' snares. In general, all people who make use of deviant knowledge and views belong to the retinue of demons. People with proper knowledge and viewpoints, however, belong to the retinue of Buddhas.

Only when we practice the

profound Prajnaparamita can we recognize the demons clearly and not be shaken or influenced by them. When we practice thus, not only can we shine through the Five Aggregates and see how they are all empty, but we also cross beyond all suffering and difficulty. The emptiness of the Five Aggregates is True Emptiness. As a saying goes,

*True Emptiness is free of self
and others;
The great Way is free of shape
and features.*

Suffering and difficulty refers to the three disasters and the eight types of difficulties.

If we can cultivate the Dharma in this verse to perfection, we will attain a state in which the Eight Winds cannot affect us. What are the Eight Winds? They are praise, ridicule, pain, pleasure, gain, loss, defamation, and honor. The Eight Winds blow people who lack samadhi-power head over heels, until they cannot tell east from west.

Let's look more closely at these eight winds:

1. Praise: This means adulation. When others praise you, it tastes as sweet as honey; it's a comfortable sensation.
2. Ridicule: This means somebody makes fun of you. If someone mocks you, even a little, you can't stand it, and it's a

very uncomfortable sensation.

3. Pain: This means suffering. When you experience a little bit of suffering, you become afflicted. Whenever suffering befalls you, it is a test to see whether or not you can forbear it.
4. Pleasure: This refers to happiness. You should not let a little happiness overwhelm you. All kinds of happy states are tests, to see what you will do with them.
5. Gain: This refers to getting advantages. You become pleased when you gain benefits and are sad when you lose them. This shows a lack of samadhi-power.
6. Loss: This refers to failure. No matter what difficulties arise, we ought to take them in stride and not be upset when we lose out.
7. Defamation: This means slander. If someone insults you and spreads tales about you, you shouldn't mind. You should let it pass, come what may. The entire episode will eventually calm down all by itself.
8. Honor: This refers to situations of exaltation. If you are praised by someone and he makes your name known, you should take it in stride and regard glory and honor as no more

important than frost on the windowpane at dawn.

The Eight Winds are dharmas that test your mind, to see whether adverse or favorable situations will upset your equilibrium. If they upset you, your cultivation still lacks maturity and you are deficient in the power of samadhi. Someone who remains unmoved by such states has realized genuine skill. Even so, he can't feel complacent and boast "The Eight Winds cannot blow me over, because my samadhi is as solid as Vajra." That is also wrong.

In the Song Dynasty, the layman Su Dongpo was adept in Buddhist study. Although his skill in Chan concentration was immature, he felt himself to be quite accomplished. One day, feeling exuberant and possessed by a sudden inspiration, he penned a verse:

*I pay my respects to the chief
of gods,
Whose hairmark-light illumines
the universe;
The Eight Winds blow me not,
as I Meditate on this purple-
golden lotus.*

He thought he'd already gained enlightenment, and he wanted this enlightenment certified by Chan Master Foyin (Buddha-seal). Thereupon, he sent his servant to Gold Mountain Monastery across the river from his home.

The elderly Chan Master

took one look at the verse the messenger handed him and wrote two words on the paper: "Fart! Fart!" and told the attendant to take the message back. Su Dongpo read the reply and blew up in a fit of anger. He thundered, "How dare you! This is my enlightenment testimonial; how dare you call it a fart!?" He promptly rowed across the river to settle accounts with Chan Master Foyin.

Unexpectedly, as soon as he reached the gate of Gold Mountain, Chan Master Foyin was waiting for him, to say "Oh, welcome! Welcome to the Great Adept Su Dongpo, one who is unmoved by the Eight Winds, but who lets a couple of tiny farts blow him all the way across the river. Welcome!" The two were old friends and fellow cultivators, and they were in the habit of joking with each other. Su Dongpo's volcanic anger, right on the verge of exploding, was cooled off completely by the truth of the Chan Master's statement. All he could do was admit that his samadhi still lacked maturity and bow to Master Foyin. He apologized for making a scene, and thereafter he avoided bragging. Chan skill is proven by practice, not by prattle. If you can't practice what you preach, it doesn't count.

佛根地一周行

A Week in Buddha Root Farm

文/ 善言 / Shan Yan

英譯：親華 / Qin Hua

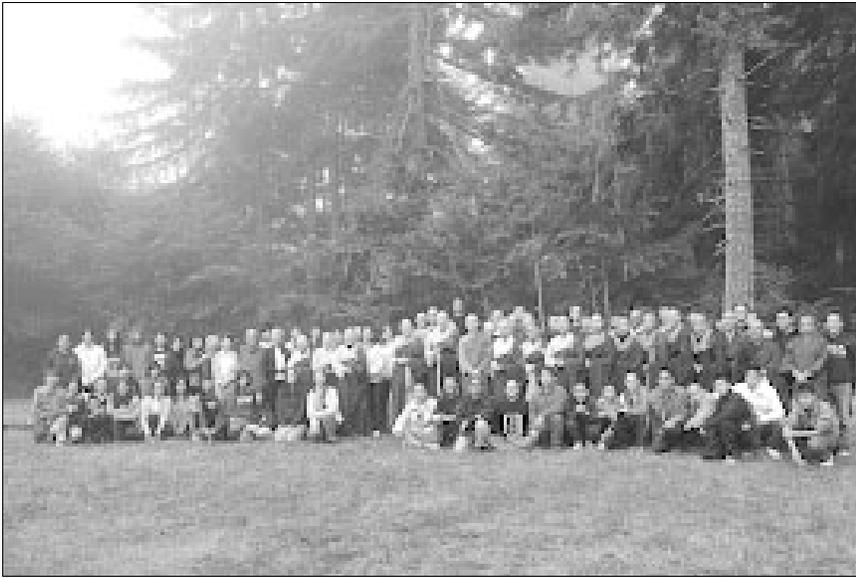
佛

根地位於美國西海岸中部Oregon州的龜山上。在這裡，沒有網絡，沒有手機信號。沒有現代物質文明的過度依賴，人們的生活都很簡單，自然，也很幸福。在DRBY的組織下，恆實法師的帶領下，每年夏天，都有其人數不斷增加的一群人，從世界各地匯聚到佛根地，並在那裡共同學習佛法，度過難忘的一周。

佛根地是一個很有靈氣的地方

龜山的形狀酷似一隻大大的烏龜，據說有一個龜神住在那裡，保佑著人們平安

幸福。佛堂在山上，齋堂在山下，之間相隔步行需15分鐘的距離。每天早上，念完早課，坐完一枝香，從山上的佛堂，步行到山下的齋堂，沿途可以看到附近的一座座山頭，都籠罩著層層的白霧之中，宛如仙境一般。中間還需經過一座小橋，橋下清澈的小溪，緩緩流動。沒有霧的時候，整個天空都倒映在小溪裡面，站在橋邊，也分不清哪邊是天上，哪邊是水裡，人就像在天空中一般。有一個下午，大家組隊參觀半個小時車程之外的瀑布。當到了瀑布那裡，



感覺每個人的身心都活躍起來。很多人都在那裡奔跑着，快樂着，也互相照顧着。也有人到了那裡，全神貫注於流水的聲音中，而變得格外的安靜。每個人都覺得身和心被洗滌的乾乾淨淨。很多人都拍了很多的照片，來記住這一美麗的時刻。

佛根地的食物一直是人們滿意度最高的一項

每天中午，大家念著觀音聖號快樂地從山上走到齋堂。在齋堂，一邊享用美味的齋飯，一邊聆聽法師們精彩紛呈的開示。一位從台灣來的，形容佛根地的食物

時，他說：「以前認為最好的素食在台灣，現在我回去要告訴他們，佛根地的素食是全世界最美味的，因為這是用愛心成就的。」佛根地的食物為什麼這麼受歡迎，至少有幾個原因：一、食物真的很美味，很可口。二、食物是用大家的愛心成就的。三、大家都自己動手勞作，所以吃起飯了，也格外的香甜。

佛根地是一個來了就不想走的地方

很多人每年都來佛根地。他們又帶來親朋好友，隔年，這些新來的人又會帶來更多的親朋好友。所以，

來佛根地的人數一年比一年多。有兄弟姐妹一起來的，有父母親帶著孩子一起來的，有夫妻一起來的。最特別的，今年有好幾個兒子帶著父親來。有一位年青人每年都來佛根地，他最大的願望就是能讓他的父親也來一次佛根地，今年終於如願，他的父親放下自己的店面，答應來佛根地住上幾天就回去，但是，這位父親來了就不想走了，在佛根地整整待了一個禮拜。感覺來到佛根地的人們，都把自己的心打開，每個人的臉上都洋溢著笑容。即使有人是帶著疲憊，甚至帶一點排外的心來到佛根地，在那裡待過一個禮拜之後，他們都是帶著喜悅，寬容和仁慈的心離開。人們在這裡相處都很融洽很和睦。無論年長的，年少的，還是年壯的，都很喜歡這個神奇的地方。在這裡，大家覺得自己都很年輕。在這裡，年輕人幫助小孩，照顧病人，負責打掃，負責準

備食物。年長的人都很有耐心的和年輕人交流，很樂於分享自己在修行上的經驗，給年輕人樹立了很好的榜樣。

佛根地是一個講經說法的地方

今年來了很多德高望重的法師和老居士，比如：恆實法師，恆來法師，恆哲法師，David Round，Douglas Power，等等。他們每天會在早上和晚上，給大家講經說法，或者組織下午的討論會。在佛根地，聽經是每個來佛根地的人都不可缺少的部分。一到講經的時候，大家都來到佛堂，聆聽法師們深入淺出的闡述佛法。這次的主題是六祖壇經，由恆實法師主講，限於時間關係，

僅僅講解了六祖壇經中的幾個章節。不過，法師們把很深奧的道理，用很淺顯的語言和故事講解出來，令各個不同年齡層的人，各種不同修行層次的人，都有所收獲。在聽經的過程中，大家的熱情和興趣都被激發出來，大家提出各種各樣的問題，並進行深入的討論。比如：六祖大師是在聽到《金剛經》中的“應無所住而生其心”開悟的，大家對這個“應無所住而生其心”最感興趣，也是討論最多的話題。

佛根地是一個行解並進的地方

每天除了聽到很多講經說法，也有很多打坐的機會。打坐是一個很好的修行

方法。在靜坐中，可以實踐剛剛學習到的方法和道理。經過實踐，大家又提出了新的問題，這樣可以在接下來的討論或者講經的過程中提出。也可以向周邊的法師或者居士們請教，可以很快得到解答。所以，在佛根地，不怕你有很多疑問，這裡精英薈萃，你隨時都可以得到很多寶貴的建議和別人的修行經驗。這樣的環境，會激發每個人去思考很多以前沒有時間或者根本不想思考的問題，比如什麼人生？什麼是修行？什麼是開悟？為什麼要修行？等等。有了這些疑問，再去聽法師們的講經說法，或者大家討論，就會有更深層次的體悟。

所以，佛根地是一個修行的地方

大家在那裡共同學習佛法，增長善根。希望大家以後，都能有機緣，在佛根地住上一段時間，一定不會讓你覺得光陰虛度。



Buddha Root Farm is located on Turtle Mountain in Oregon, central of the West Coast. It is in the deep forest, no network or cellphone signal available, therefore people live a simple, natural and happy lifestyle, without being over-dependent on modern civilization. Sponsored by DRBY and led by the Dharma Master Heng Sure, a group of people in increasing numbers every year will gather from all over the world to study Buddhism in the Buddha Root Farm, and spend an unforgettable week over there.

Buddha Root Farm is a very spiritual place. The shape of Turtle Mountain resembles a big turtle. It is said that a turtle spirit lives there, bestowing people blessings and peaceful happiness. The Buddhist Hall is on top of the mountain, while the dining hall is at the foot of the mountain, it takes around 15-minute to walk between. Every morning, after morning recitation and one incense period of sitting mediation, we will walk down the mountain, along the roadside, it is a terrific view the surrounding hills, all immersed in layers of white mist, like a fairyland. At the bottom of the mountain, we will pass a small wood bridge, where a crystal-like creek flowing below in melody. In weather without fog, the entire sky is reflected in the

creek, and it is hard to tell the sky from the water when standing on the bridge, and it feels that you are walking in the sky. One afternoon, a group of people visited a waterfall half an hour's drive away.

Upon arriving, I feel that everybody cheered up, a lot of people out there happily running around, and also taking care of each other. While some of them were sitting quietly and tuning into the sound of water. Everybody felt that their body and mind were cleansed pure. Many people took photos to remember this beautiful moment.

People always mentioned how they were satisfied with the food in Buddha Root Farm. Every afternoon, people joyfully walked from the mountain down to the half can(dining hall), where delicious food were provided and Dharma talks were given. A person from Taiwan commented that before he came to Buddha Root Farm, he thought the most delicious food was in Taiwan, now his standard was changed and he wanted to tell people when he went back TW that the best veggie food was in Buddha Root Farm. Why is it? Because it was made by the hearts of loving-kindness. There are at least several reasons, first, the



food is really delicious; second, it came from everybody's kindness, third, it was made by ourselves, therefore, it was super delicious.

Buddha Root Farm is a place where once you come, you are unwilling to leave. Many people went there every year, and they will bring their relatives and friends over, and these new comers will bring their own retinues and friends next year. Therefore, the number of participants keeps increasing every year. Some were brothers, some were parents with kids, some were couples. Most special in this year was that several sons brought their fathers over. One of the sons came to Buddha Root Farm every year, and his greatest wish was to invite his farther to come. This year, his wish was finally fulfilled, because his father put aside his business, and promised to stay for just a few days. However it turned out that the father really loved the place and stayed for a whole week. You can feel that people in Buddha Root Farm naturally opened up



themselves, their faces were beamed with smiles. Even for people who came with a bit tiredness and intolerance, after one week of retreat, they became joyful, kind and tolerant. People were getting along with each other in harmony, no matter young or old, strong or weak, they all liked this magic place. Everybody felt younger. The young people usually help lead the kids and cared for the sick, they also did the sweeping and cooking, while the elders were very patient in communicating with young people, and delighted to share their own experience on cultivation, this way they set up good models for the young.

Buddha Root Farm is a place for Dharma lectures. Many virtuous Dharma Masters and

Layperson came this year, such as DM Heng Sure, DM Heng Lai, DM Heng Zhe, David Rounds, Douglas Power, etc. There were lectures in the morning and evening, and a discussion seminar

in the afternoon. In Buddha Root Farm, Listening to sutra lecture is a built-in element. Whenever it is the lecture time, people will gather into the Buddha hall and listen to Dharma Masters explaining profound sutras in simple ways. The topic this time was Six Patriarch Sutra, mainly lectured by DM Sure. Due to the time limit, only several sections were covered, however, because Dharma Masters explained it in very simple language and stories, people on different levels of cultivation and of different ages were able to grasp some of the meanings. People were so inspired during the lecture, and they raised all kinds of questions for in-depth discussion. For example, the Sixth Patriarch awakened upon hearing “Should have thoughts no-where attached” in the Vajra sutra, thus this sentence became the hottest topic among people, it was discussed the most frequently.

Buddha Root Farm is a place where you can cultivate

and gain understanding simultaneously. In addition to a lot of Dharma lectures, there are many opportunities to meditate. Meditation is a good practice. In meditation, you can practice the methods and principles you just learned. After practice, you may come up with new questions, which can be raised in the ensuing discussion or lecture. You can also ask the Dharma Masters or layperson around, and you get answers shortly. Therefore in Buddha Root Farm, do not be afraid that you have a lot of questions, since there are many elites around, you can always get a lot of valuable suggestions and experiences on cultivation. The environment will inspire everyone to ponder over questions that they do not have time or do not want to think about, such as what is life, what is cultivation, what is awakening, why you should cultivate, and so on. With these questions in mind, then you go to listen to lectures, or join discussions, and as a result you will experience a deeper understanding.

So, the Buddha Root is a place for people to cultivate. People study Buddhadharma together over there, which nurtures their roots of goodness. I hope everyone can have the opportunity to live in Buddha Root Farm for some time, and certainly you will not feel that time is spent in vain.



金聖寺

九、十月份法會活動表 2012 年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

十月份活動 Buddhist Events in October, 2012		
10 / 7 (8:00AM ~ 9:00AM)	楞嚴咒法會 The Shurangama Mantra Recitation	
週日 Sunday	10 / 7	金光明最勝王經講座 (9:00AM ~11:00AM) Lecture on the Golden Light of the Most Victorious Kings
	10 / 14	念佛共修法會 (8:15AM ~4:00PM) Dharma Assembly of Buddha Recitation
	10 / 21	觀音法會 (8:15AM ~4:00PM) Dharma Assembly of Guan Yin
每日 1 pm	大悲懺法會 Great Compassion Repentance (法會期間除外)	

慶祝觀世音菩薩出家日 Celebration of Guan Yin Bodhisattva's Leaving Home 金聖寺將安排巴士前往聖城參加法會，請於10月25日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before October, 25	10 / 28 週日	萬佛聖城 (CTTB)
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十一月份活動 Buddhist Events in November, 2012	日期 Date	地點
觀世音菩薩出家日 Celebration of Guan Yin Bodhisattva's Leaving Home	11/2 週五 8:30AM	金聖寺 (GSM)
長青佛學班 Elders' Dharma Study Group (8:30AM ~2:00PM)	11/3 週六 2:00PM~ 4:30PM	
金光明最勝王經講座 Lecture on the Golden Light of the Most Victorious Kings	11/4 週日 9:00AM~ 11AM	
念佛共修法會 Dharma Assembly of Buddha Recitation	11/11 週日 8:15AM~4PM	
八關齋戒 Transmission of the Eight-fold Precepts	11/18 週日 6:30AM	
梁皇寶懺法會 The Jeweled Repentance of Emperor Liang	11/18 ~25 8:15AM~4:30PM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

金聖寺

Dharma Realm Buddhist Association

Gold Sage Monastery

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website: <http://drbachinese.org/branch/GSM>

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梁皇寶懺法會

The Jeweled Repentance of Emperor Liang

金聖寺謹訂於 11 月 18 日 至 25 日舉行梁皇寶懺法會

(每天從早上八時十五分 至下午四時三十分)

虔禮梁皇寶懺，懺悔業障，普利冥陽，離苦得樂。

法會期間，並可設消災延壽及超薦牌位。

八關齋戒：11月18日(星期日)早上六時三十分

Transmission Refuge with the Eight-fold Precepts: 6:30 am on November 18 (Sun.)

Gold Sage Monastery will be conducting **The Jeweled Repentance of Emperor Liang**
from November 18 to 25, 2012 (8:15 am—4:30 pm everyday)

The faithful can thus repent their karmic obstacles, benefit the living and
the underworld, leave suffering and attain bliss.

Set up Plaques for Lengthening Life and for the Rebirth are available.